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of the patriarchal organization must be kept in mind ; until Moses' time there had been no law but that of retaliation ; Moses himself had thus avenged the injury done to a brother Hebrew. There was no standing army to enforce law ; no national tax by which to make provision for the administration of justice ; no prison-house. The law of retaliation, under all these circumstances, was admirably adapted to secure the ends of justice. There were many crimes for which death or bondage would be too severe. In reference to these Moses said, "an eye for an eye, a tooth for a tooth." The custom of retaliation gave a blow for a word, mutilation for a blow. Moses limits this. His law was not a sanction on cruelty, but a restraint on cruelty. There must be justice ; it was not to be the wild justice of revenge, but an equal punishment, measured by the offence, hand for hand, foot for foot, etc. The principles which characterize the Mosaic legislation are : (1) "To maintain the authority of the government by adopting for mutiny, that is to say for idolatry and blasphemy, the punishment of death, just as within each family the father might, by immemorial usage, administer the same punishment against a mutinous son. (2) To mitigate oppression by requiring restitutions with mathematical precision, and putting limited terms of service in place of unlimited servitude. (3) To use the common indignation and retaliation aroused by crimes of violence, as the means of effecting immediate but limited punishment, and thus to awaken in place of revenge a sense of equal justice and public protection."

Something has been done, but remains still to be done in showing the great legal principles which underly the outward form of the Mosaic legislation. This is a most fruitful field of investigation, and one which will bring to others as to the writer of this article a new and fascinating interest in the religious source and the religious bearing of Mosaic law.

The Date of Genesis X.*—The author attempts to show that the genealogical tables in this chapter could have been composed as early as the time of Moses. The evidence brought forward is external : (1) Certain nations are certainly known to have been mentioned before 1300 B. C., viz., Tubal, Cush, Mizraim, Babel, Erech, Shinar, Assur, Nineveh, Sidon, etc. (2) The names of certain nations have probably been identified as names of nations known before 1300 B. C., viz., Elishah, Tarshish, Kittim, Lud, Aram, Canaan, etc. (3) The names of nations which can reasonably be supposed to have existed at or before 1300 B. C., viz., Javan, Meshech, Madai, Dodanim, Gomer, Uz, Togarmah, Ashkenaz, Magog, and the sons of Mizraim, Cush and Joktan. (4) The names of late nations prove the early composition, viz., of India, Sinim, Persia, that it was written 550 B. C. ; of Minni, Cutha, Sepharvaim and Carchemish, Ararat, etc., that it was written before 750 B. C. ; of Sobah, Tadmor, Tiphseh, Maachah, Geshur, Nairi, etc., that it was written before 1000 B. C. The writer discusses the different views as to the names as each name is brought up.

A scholarly presentation of material bearing upon a most important phase of the Pentateuchal question,—a presentation, however, which would have been clearer and more satisfactory had authorities and references been more generally indicated in footnotes than in the body of the text.

* By Professor Robert Dick Wilson, Ph. D., in the *Presbyterian and Reformed Review*, April, 1890, pp. 252-281.